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Moreover, due account has not been taken of the absence in Paul's speeches of the most distinctive doctrines of his genuine epistles, and of the expression of Pauline ideas in those of Peter. On the whole, "the change in perspective" that the author of Acts presents is of a quite different character from that assumed by Dr. Chase, and is by no means "fortunate" for the historical credibility of the book.

ORELLO CONE.

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RICH AND POOR IN THE NEW TESTAMENT. A Study of the Primitive Christian Doctrine of Earthly Possessions. By ORELLO CONE, D.D. New York: The Macmillan Company, 1902 Pp. viii + 245. \$1.50.

AS FAR as English and American thought is concerned, this volume is to be welcomed as almost a pioneer in method. A careful exegetical study of the teaching of Jesus in the synoptists and of the contents of the Pauline and other New Testament literature precedes constructive statements; critical processes are often in evidence, as well as always clearly presupposed; and the historical relations of New Testament thought with the messianic hopes of Judaism are recognized as criteria for discriminating between permanent and historico-formal elements in the teaching of Jesus and his followers. According to Dr. Cone, the "kingdom of God" is always an eschatological term, and the teaching of Jesus concerning wealth is not sociological but religious. In other words, his specific teaching is hardly other than an insistence upon the duty of alms-giving and the difficulty to be experienced by men who have not dispossessed themselves of wealth in entering the kingdom. At the same time Dr. Cone distinguishes between two sets of sayings of Jesus (p. 87), the one messianic and the other ethical. This distinction is certainly just, but, as applied by the author, does not give the best possible results. He too frequently fails to recognize the fact that the eschatological sayings embody ethical teachings, and even specifically concern wealth. This failure is particularly to be seen in his treatment of the parables. What, for instance, is the point of the parable concerning Lazarus and the Rich Man if it is not this: Moses and the prophets teach a proper use of wealth so distinctly that he who disregards it would disregard the warning of the rich man fresh from the torments of hell. So, too, even his elaborate analysis of the parable of the Unjust Steward can hardly justify the destruction of the explicit teaching that the proper use of wealth lies in making one's self friends

by means of it. In several other instances the author's interpretation seems mechanically literal, because of his failure to recognize the poetical, or, more accurately, the gnomic character of the sayings of Jesus. Nor, even in the face of his constant references to the matter, does it appear that he has quite grasped the full content of the messianic concept as it appears in Jesus and Paul. The matter is too vital to be treated by way of allusion. Jesus and Paul both have a distinct conception as to the present ethical significance of the age-life that awaits the members of the coming kingdom, while Paul, and Jesus also, especially but not exclusively, in the fourth gospel—no passage of which Dr. Cone treats—use another element of messianism, the spiritual presence of God in the life of the believer, as something full of social significance.

Dr. Cone's constructive statement at the close of his discussion shows at once the possibilities and the limitations of his method. Lacking a careful study of Christian messianism he is shut down to seeing in the social teaching of the New Testament little else permanent than ethical generalities. Yet, singularly enough, in giving the present significance of Jesus in the economic world he practically restates views that echo those of the very works he is constantly criticising. The reason is not difficult to find. His exegetical processes are really more barren than the general impression made by the unavoidable meaning of his material. The social significance of even eschatological messianism is to be exhausted not by archæological but by genuinely historico-literary exegesis.

These criticisms, however, should not obscure the real worth of the book. Its method is scientific, and most of its results must stand. Some of us may have erred in laying too much emphasis on matters which Dr. Cone has made less prominent. Though he has not given due weight to the exceptions to the statement, he is undoubtedly right in seeing in the term "kingdom of God," as used generally, an eschatological, rather than a present, social content, and in assigning so prominent a place to apocalyptic elements in the New Testament. Few of us who have written on the matter would deny that he very properly insists that the thought of Jesus was religious and eschatological rather than sociological. If he has failed to exploit the social significance of the principles of Jesus which he has gained by his admirable exegetical process, it is largely a matter of estimating the data which resulted from that process. If he has underestimated their economic importance it may be due to a lack of first-hand acquaintance with the problems of society.

and especially those of economics. At all events, the book is one that will bear study and will win an appreciative attention from every man who has worked in its field and knows the difficulties that beset all ethical restatements of New Testament references to economic and social matters.

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DEMONIC POSSESSION IN THE NEW TESTAMENT. Its Relations, Historical, Medical, and Theological. By WM. MENZIES ALEXANDER, M.A., B.Sc., B.D., C.M., M.D. Edinburgh: T. & T. Clark. New York: Imported by Charles Scribner's Sons. Pp. xii + 288. \$1.50, *net*.

IN these times, when legendary and mythical theories, together with other forms of naturalistic and rationalistic teachings concerning the Bible, are reasserted, after a comparative silence of fifty years or more, it is refreshing to read a book whose author has been most painstaking in his investigations, who has studied his subject from all the more important points of view, and who at the same time is staunchly orthodox.

Few men appear better qualified to discuss the subject of the book under review than the author. He is a bachelor of science and of divinity, a master of arts and of surgery, and a doctor of medicine. He has made so remarkably successful a use of his classical, professional, and theological knowledge that on the subject of demonic possession he will be classed as an expert and his book will take rank as a standard authority.

The treatise consists of eight chapters, followed by several important appendices, and covers not only the history of the subject, but also its clinical, exegetical and theological aspects. The author shows a ready and thorough familiarity with ethnic and rabbinic literature, with the apocryphal writings, and with those of the church fathers. The discussions on demonology during the Middle Ages and the most recent publications on the subject are also made frequent use of.

The author gives attention more especially to three cases of possession—those of the demoniac at Capernaum, the two men at Gerasa, and the idiot boy at the Hill of Transfiguration. His reasons for doing so are thus stated :